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THE

# Weekly Discourse;

CONTAINING

## SPIRITUAL SERMONS

BY THE GUIDES OF

### Mrs. Cora L. V. Richmond.



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**VOLUME 3**

OF THE

**WEEKLY DISCOURSE**

COMMENCED TWO WEEKS AGO.

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**PLEASE SEND OUR SUBSCRIPTIONS  
IMMEDIATELY.**

# WHAT RELIGION IS BEST FOR MANKIND?

FROM THE SPHERE OF JOHN WESLEY.

DELIVERED AT CHICAGO, SUNDAY, MARCH, 18, 1888.

## INVOCATION.

God of the universe; Infinite, All-wise, Loving Creator; Thou who hast given worlds and suns unto being; Thou who hast, in the pathway of the stars made manifest the light of Thy law; Thou who givest unto the heart of man the consciousness of immortality, and unto his mind the understanding that is quickened from within; we praise Thee, O our God, for all visible things; for the flowers that will spring up in response to life, for the awakening spring-tides upon the earth, for the wonderful star-tides in the heavens; for the sweeping in of that life and light from worlds and suns innumerable, wherein space which otherwise would be void is filled with vibrations of light. We praise Thee for those tides of immortal life that come sweeping in upon the shoals and quicksands of time, upon the rock-bound shores of human life, shores where many a barque has foundered, where many a life would be shipwrecked but for the life immortal. O God, may every life turn to Thee in praise; well remembering that that which seemeth shadow is but the background for the light of eternity; that even in the midst of storms Thy voice is heard within the soul commanding peace. O Thou, who guidest every heart, may each understanding be filled with the knowledge of immortal love; that even here in the midst of the shadows of earthly life, amid the sorrows of temptation, and the failures of human existence there may still be the knowledge of the skies, the glory of life eternal, and the manifestation of Thy presence now and evermore. Amen.

## DISCOURSE.

"And thou shalt love the Lord thy God with all thine heart, \* \* \* but thou shalt love thy neighbor as thyself;" "Thou shalt visit the afflicted: \* \* \* bind up the broken hearted." "\* \* herein is the law and the fulfilling of the law."

There is no name to true religion. Like the incense of the flower, which is the result of its blossoming; like the light of day, which is the result of the sun's splendor; or like the fruition of a goodly life, religion is the fruitage of man's immortal consciousness and perception of God.

To say that this religion or that religion has salvation is to mistake the meaning of the word. The form of worship has been ascribed to certain needs, but the spirit or true worship is innate in the human heart, belongs to the inner and divine attributes of man's nature, is the breath of man's spiritual being, is the light of his spiritual eyes, is the perception of his spiritual consciousness; and whatever perception of the divine is in the human spirit is religion. To say that certain religions are idolatrous and certain others true is to discriminate between the spirit of men in one age and country, who may be quite sincere and earnest, and others in another age and country who, perhaps, may not have equal sincerity.

The spirit of God manifest in the human life is the essence and token of all religion; and whether this shall bear the latest expression of truth on earth in the form of Christ, Jesus of Nazareth, or whether it bear the name of Moses and the Prophets, who were recognized in Christendom, or whether it bear the name of Buddha, the recognized Messiah of India, or whether it bear the name of any teacher or any inspired writer, or any gifted man, the essence of true religion is still the same. One may say I like Christianity as expounded by the Methodist best, but there is no Methodist religion; one may say, I like the form, ceremony, and interpretation of the Baptist denomination, but there is no Baptist religion; another may say I like the Christian version of the Bible and the expression of truth as manifested in Christ. There is a Christian religion, but it is not denominational, it has no lines nor land-marks to divide it from any other kind of Christian religion; truth as expressed in the life of Christ is the Christian religion, whatever the birth, life, death, and immortality of Christ may mean; but the formal interpretation of these by any sect, creed, or denomination cannot be named religion. These can only be named according to the founder of the creed as the different interpretations of the teachings of Christ. When a teaching is as plain as that of Christ, when it is announced under the interpretation of the New Testament so clearly, one would not think that it required several hundred denominations to interpret it aright; and that piles of tomes, volumes, catechisms, and interpretations must be written to make man comprehend the Sermon on the Mount and the Golden Rule.

Religion according to Buddha is the religion that men lived by, died by, and by which they passed into the world of immortal souls before the name of Christ was known. To rob them of that immortal inheritance because they did not bear the modern name of Christians is to suppose that God only made the world two thousand years ago, and that all souls that inhabited it previous to that time had come into the world without His permission. To suppose that the Mosaic dispensation, preceding the Christian, is any more in keeping with that of Christendom merely because it preceded it while the Buddhistic, the Zoroastrian, the religion of the Medes and Persians, the religion of the Brahminical countries, all those which existed in times far antecedent to modern history, were not; is to suppose that the religious element had only been incorporated into certain races of men and had been left out of, or forgotten in the others. That they are idolatrous, as they are termed, is to suppose that all primal religions were blasphemy. If the Brahmin finds in the mystic threefold God the same meaning that you and I have found in the name of God as pronounced in the Christian lands shall we declare that he is an idolater and we true worshipers? Shall that religion be condemned, or that form of religion, which is expressed under another name, while we take no pains to understand its spirit, or know the inner longings of its worshippers?

True worship is the same in every age, whether in the sacred region of the Nile, when the ancient Egyptians bent before the image of Osiris, as prefigured in the sun's rays, or whether along the Indian strand the mystic fires were kindled to the God of the soul, and through the Zoroastrian faith there sprang the image of life immortal, or whether in the land of Confucius the teachings of the ancient Brahminical faith were made more clear: all have revealed the light of a truth divine; or in the life of Buddha Gautama who taught the inheritance of

immortality, of the conquest over the senses; or whether in the deepest consciousness of human life it can be afforded by intelligent people or nations to set aside the learning, the symbols, the education, the intelligence, and the worship of other nations is now a subject of serious consideration in Christendom, yet a subject, we are sorry to say, of more intellectual consideration than spiritual. Religious denominations in Christendom hold themselves partially aloof from each other, but are known by the names of their forms of religion and forget the essential spirit of worship which is not called by any name, even in the Book that they consider authority for all worship,

What is desirable today is that there be fewer names for religion and more of its spirit; less intellectual comprehension of the doctrines of others and more spiritual fellowship. But it is also true that intellect first combats then accepts; and then the world spiritually follows through its light. People forget the spontaneous spiritual perception that was among the primal nations of the earth; for even among the Hebrews, noted for having no God but the one, still in the name Jehovah God revealed himself to Moses as the same; the God of Abraham, Isaac, and Jacob; and to Jesus whom the Christians follow the name of God was synonymous with the Father the divine principle of love and life. If Moses could accept the Jehovah of the Egyptians, and Christ could accept the Lord of the Jews as the Father of all mankind, where is the line between that mystic Deity of the Brahmin, the Hindoo, the Persian, and all the people of the eastern countries, to prevent man from knowing that God is God under whatever name He hath spoken?

But this is not religion; the various forms of worship are not the worship itself, and herein constitutes the whole mistake of the ages. Why, even in the height of the Reformation the disputants were more eager to establish the technical meaning of the word *Logos* than to ascertain the primal message of Christianity, to the world; and today in the conservatories, the schools of divinity, the theological institutions, the liberal minds are more intent upon solving the mystic problems of the theories connected with words than the meaning of divine love and the mission of truth unto man.

If Christ should appear in person in any of the temples of learning today to dispute with the doctors of divinity they would be more intent upon questioning concerning the relative importance of Roman Catholicism and Protestantism, or of the interpretations of the Protestant creeds, than of learning the message which He brought to mankind. Scholars intent upon psychical research, or some department of occult knowledge would question him more concerning some problem of mental philosophy than concerning that which is of most import to the children of earth. It is positively true that every religion of every age hinges upon two propositions alone; the spontaneous love in the human spirit for the Infinite Good, and the spontaneous bestowment of good toward humanity, these two compose the only formula, the only ritual, the only creed, the only necessity in any form of worship; and the problems, various, complex, deep, and baffling, are the propositions of theology.

If it be true that the religion which is to benefit mankind is to have supreme sway, power and control, then it must be true that the world has to overcome in a large measure these narrow limits, these small boundaries of creed and faith, these little lines and leading-strings that take man in terror across the bridge which is supposed to span the gulf of perdition. If it be true that the great and wonderful light of religion is to encircle the globe, then it must be an all-inclusive light; a light that is general as the sunshine, is all-potent as the air of heaven, is perfect in its application to man's spiritual needs, as the material light is perfect in its application to man's physical needs. No other light is religion. The moment man builds walls, or barriers, or temples, or creeds around his faith to protect it, that moment he shuts out the essential light which is the constant light of God's presence and inspiration.

In the days of peril and darkness, in the days of kings and rulers, in the periods of great agitation and excitement, it may be necessary that men shall band

together for mutual protection in a common faith. But, alas, it has been found in history that the banding together has been for oppression and not for protection; that the walls of creed and church have been formed to exclude, not to forward the light; that the greatest persecutions which humanity has known, and which truth has known in every age, have come under the name of religion. If no other lesson were in the world to show that religion does not consist in form, ceremony, ritual, or organized power this alone would teach it. It would seem that people do not learn by history, the lessons of one period are not accepted by another, but each must plunge into the darkness for himself before he is ready for the light. It does seem as though the exclusion of truth in one age and the evidence of its acceptance by another age would prove to the world that whatever is spoken that is new has therefore to be ostracized and condemned and put to death. Mankind will not learn the lessons of history; it is only by experience, that kind of experience that makes the child grow to a man before he can learn the lessons of manhood, which makes each individual life always require to experience its own existence rather than take the example of the father, patriarch, or friend. So nations repeat the lesson over and over again: that bondage is not worship, and creed and formula are not praise, and that the ritual is not the highest offering unto God or Jehovah.

For what is the Word of truth given then, one asks, if it is not for man to follow? There are three sacred Words, one is the Book, which is the most external, in which you are commanded not to serve the letter, but the spirit; the other is intellectual service which conforms to the law as laid down by Moses and the prophets and as is laid down in the ritual of the church; but the third is a deeper service, always commanded by the giver of truth, always served by Christ, always announced by the prophets, and that is the service of the spirit, the voluntary offering of the soul, the inward conviction, the knowledge of life and truth, the essential principles of Godliness within the spirit, this is the highest service.

How vainly did Jesus endeavor to teach His followers that the temple in which they professed to worship God was not the real temple; that man himself was the living altar, and shrine, and the sacred church, and the divine light; how vainly did He endeavor, through parables and lessons, to teach His disciples that they were the light of the world, not personally but in their presentation of the truth, in their acceptance of things divine, in their perception of what He had brought; that all the forms in the temple amounted to nothing unless the spirit gave service!

The Word is but the outermost expression of the law of life which is often given in place of the real life, and the greatest teachers in human history have found it necessary not only to complain of the Word as occupying too much time and attention; of the letter, creed, and formula as having too great an influence upon man; but have declared the external forms to be idolatrous and the mere external worship to be blasphemy. It is idolatrous to worship as mere form, any ceremonial whatever, any external image whatever. The crucifix in the Roman Catholic cathedral, or which the devoted Romanist wears, is an idolatrous image unless the spirit of the worshiper be one with the spiritual meaning of the crucifix. That cross which adorns nearly every Christian spire is an idolatrous symbol unless the worshipers within the sacred temples understand the real meaning of Christ and the cross. If they worship merely the image, nay, if they worship merely the form of Christ, whose blood is their sacrificial atonement for sin, even then it becomes idolatrous unless the spirit of Christ is within them. Who shall declare that the spirit of Jesus can be in the heart of any man who would take salvation as the gift of the sacrifice of an innocent life? We must turn from the form to the spirit; from Calvary to Olivet; from the cross to the symbol of what it means; from the crown of martyrdom to the glory of the martyr's spirit, here we find the real meaning and the real worship. Nay, more than this: we may not worship Christ at all; we are commanded by Him, if anything is commanded by Him, to worship God; and the living spirit of the Infinite in every heart is the

only worship that is not idolatrous. Christ cannot be worshiped, nor the angels in heaven, before whom John on Patmos, would have bowed in homage, nor yet the image of love in any heart, nor is its expression in any human life excepting as we praise God. And when the greatest Teacher turned from the contemplation of himself to the worship of God declaring none good but God, it meant that every form, every external symbol, even the human life that most exemplifies the Spirit of God, shall not be worshiped. You may emulate the life, you may follow the example, you may be led and inspired by the teaching, you may be uplifted and strengthened by what is given; but the moment you bend the knee in homage to any living or dead form that moment you are idolatrous.

Love for humanity is the spontaneous expression of the spirit that is within, this is not worship it is the doing of good because of the worship that one gives to God in heaven. It is the light that having been received is freely given; so that the perception of light is the first requisite of giving it forth, is the fulfillment of all that is commanded.

In Mohammedan countries, where there are as many varieties of creeds as there are in Christendom, where in regard to the essential foundations of the Mohammedan religion there is strong reason to doubt its genuine spiritual origin, there is still a great element of religion. It is not that Mohammed was a real Messiah, nor, possibly, even a prophet, but it is that the spirit of the Musselman can be truly devoted though his creed be false, and his Christ false, because he may have the true spirit of God under whatever name it may be veiled or hidden, and may love God (Allah) though seen through the false mist of the Mohammedan faith, as many another has worshiped God though seen through the crevice and darkness of the cell of a monastery. Every shadow eclipses the light from the eyes, but no shadow is so dense as to utterly obscure it. Whatever light there is in Islam is, nevertheless, the light of God. Though their's is not the real prophet, and there is no real Christ in Mohammedan countries, there are many examples of morality, many instances of exalted virtue. They do not steal from each other as they do in Christendom, houses and possessions are safe, the rights of hospitality are held sacred. It is a surprise to travelers to know that they may leave their belongings in perfect safety, that there is no danger of their being stolen; this is not the case in Christian lands, not that *Christians steal*, but that those professing Chritiasnity are not always true to their professions.

In the Orient still further among the Arabs of the desert, in those dreamy Brahminical countries whence the light of Brahma came there are wonderfully sacred lives folded away in the mystic history of that land (almost unknown to you) who reveal dreams of perfection in their lives, who are true to their devotion and their convictions, who do not violate the sanctity of human life in any direction, who uplift and buildup mankind wherever they can. They may not be great in commerce, they may not have feverish thirst for possessions, which seems now to be the great malady of the western lands, but inscribed upon their spirits in the innermost thought of their lives is the possession of divine attributes of God and the fellowship of man; they lead humble, peaceful lives, they are not at variance with their kind, they do not in any way take advantage of their fellow-men, they would scorn to steal or tell a falsehood, they would not in any manner do violence to another human life, in many instances the life of an insect even would not be impaired by them. Such lives as these are nearer God though they are veiled in the dreamy, hazy, mysticism of the Brahminical faith. Nor should we wage war with the Parsees, the fire-worshipers, who see in the flame the fiery symbol of the light of God within the soul, any more than we wage war with the Christian who places the symbol of the sacrament before the worshipers and asks them to partake, by transubstantiation, of the form of Christ. Who shall declare which is idolatrous if forms are to be considered; and who shall declare which is the real worship if lives are to be measured, and the sanctity of human life is the standard of man's religion?

It is a great period into which you are now entering: the world is passing through revolutions almost in a day: you do not know what an hour will bring forth. The whole continent of Europe is strained in every sense, eyes, ears, and consciousness, to the uttermost tension of what is to come. In Rome there is unrest: in Italy there is a revival of the ancient Catholic faith;—the Catholic faith that preceded popes, that was stronger than kings.— In Germany there is thought of a revolution which only hangs upon the feeble thread of one man's life, that life albeit in favor of peace. In Russia all things are strained to the event of war or nihilism. In England an unrest that is felt, when a hand is upon the heart-beats of the great nations of the world. Yet in the midst of all this the greatest revolution is that which is occurring in the name of religion; it is a silent one as yet; it is peaceful as yet; God grant that it may never be other than peaceful, but it is not; he less certain that it is as great a revolution as the Reformation. It has swept over England, indeed over scholastic Europe, without the people being aware of it. The Orient has been wedded to the Occident, not only by commerce, but by the common ties of affiliation, of intellectual sympathy and scholarship. There are more Buddhists in England and France than possibly you could by any means imagine. Buddhism is an intellectual thing there, while it is not in any sense the religion of Buddha, it is another kind of *ism*, such food as that upon which the intellect of man has grown feverish, for it stimulates his passion for new forms, while he forgets the living spirit that may be in his midst.

Meanwhile the living spirit is here solving, fusing, molding and dissolving the lines of creed, and dogma, and faith till they sing away into insignificance. The new religion, not new as truth, but a new inspiration, finds its avenues in every phase of human life, startles the king upon his throne with revelations from the other world, gives to the peasant the knowledge of spiritual life and equality in spiritual possessions; disturbs the theologian in his speculations concerning mystic terms by the presence of the living Christ that requires living action today, and calls upon the people to attest the presence and the power of their religion by their interest in human life, in human beings; summons them from their scholastic speculations and lore to the active duties of the hour and puts them to test between king craft and priest craft, on the one hand, and the voice of humanity on the other.

People are not being judged by men, even those exiled, the noble and well-born, banished from Russia for participation in revolutionary sentiments, are not being judged by the czar, even those who rise up in Germany hoping that from the bondage of military despotism, which is misnamed "united Germany," there may spring the dawn of a new freedom, the glories of a better day. Such as was dreamed of in the Reformation; such as came for one brief moment and then was swept away under the chariot wheels of kings; such as was thought of in Italy and Hungary only a little while ago; such as even now lurks in the dreams of many exiles, and even finds voice in the statesmanship of the greatest nation in Europe.

Oh yes! The spirit of Christ is in the world today in a new form; instead of domes, cathedrals, altars, shrines, and temples, He is summoning, judging, and weighing men by the test of true religion.

Whosoever in this room worships God, and I mean by that the living spirit of truth within, which is the voice of God, and does good to mankind according to his highest conviction has the spirit of the true religion of the world, though he be no professor of any form of worship under the sun. I have seen men outside of any denomination of human worship who were truer followers of Christ than many hundreds who are within. I have seen hundreds within the so called kingdom of Christ who could no more gain admission to the heaven of Christ than the fabled camel, through the eye of the needle, could enter into Jerusalem, and the meaning of that was: that as the gateway which led from Jerusalem toward the desert was most liable to be besieged by wandering tribes of Arabs, so it was the smallest gateway and was called "The eye of the needle;" the rich men with

their caravans who would not dismount from their camels, because rich, were obliged to make them kneel in order to pass through the eye of the needle; so in reference to the rich man entering the sacred city, or in passing into the real kingdom of heaven we know the meaning of the utterance by the Teacher: "It is easier for a camel to go through the eye of the needle than for a rich man to enter the kingdom of heaven." In Christendom, unless this were known, it would have no meaning, but in Jerusalem it was perfectly well understood. Without that true worship the world cannot find true religion.

God and Mammon are forever at variance, the spirit of selfishness in man is forever at variance with the real spirit of Christ. It may as well be spoken, it has always been taught by the teachers and insisted upon by their followers that there is no compromise between the spirit of truth and the conscious error of the human mind. While there is no condemnation in the light of the true spirit of religion for any soul, nor for any human being in a state of bondage, it is an absolute law that the spirit of true religion is incompatible with the spirit of worldliness, and has been so in every age and will continue to be so to the end of this earth's existence. What is meant by earthliness is selfishness, the seeking for self at the expense of others, that which builds up human life in any direction at the sacrifice, or the well being, or happiness of others.

Whether it is in the Sermon on the Mount or the teaching of Jesus by the sea, or the wayside, or whether it is in the teaching of philosopher, sage, and poet; whether it is in breathing of those messages that come to you this day from the world of spirits there is but one meaning to true religion: that whatever uplifts and exalts mankind spiritually, and whatever gives its voice and life to the well being of humanity, these constitute the true religion. That triumph which one feels as a conquest over self, when he gives of his blessings to another and would sacrifice his own mortal life rather than do harm to another; nay, would voluntarily if need be lay down his life for another; or would voluntarily serve mankind while life endures; this is the true spirit of religion; extolled in every age, praised by philosophers, poets, sages, prophets, and denied only by the children of Mammon.

There are sophists in the world today who would try to make you think that you can worship God and Mammon. The splendid temples of the so-called Christian worship that are reared all around you prove this; the worshipers that march thither in silent procession prove this; they who from various nations worship at a given shrine of outward praise and by the signs and tokens of their lives prove that they worship Mammon display the nature of this sophism. Who is there teaching in the Christian pulpit who can be a follower of Christ and still declare that selfishness is justifiable? Who is there, perceiving the spirit of Christ, that can justify murder even in self defense, or under the sanction of the law? Who is there perceiving the life and teachings of Christ who can consistently think any evil thought, then claim to be a Christian? Who is there whose life, if sifted to the very center, to the very heart, does not reveal that the foundation of the success of nations and of individuals is today based upon the spirit of Mammon instead of Christ.

Meanwhile real religion is clamoring to be heard. There is a voice in humanity that rises up against this worldliness, in lowly ways, in many humble walks of life; in these terrible times and periods of danger, suddenly, as if in the midst of the crucifixion of Christ, the spirit comes forth and declares itself anew, wrung from some martyr in the very hour of agony, wrung from the lips of some one who is a victim in behalf of truth; wrung from lives that are each day plodding with their weary loads carrying them with weary and blood-stained feet because of the oppression of Mammon; wrung from the heart-beats of mothers, and children and orphans moaning in the cold, the destitute crying for bread; the Christ-cries that come to you from the last agonies of human beings; pleading with the same voice as of old.

Let us forget all these miserable subterfuges, all this external mocking of, so called faith, and form, and creed, and turn unto the living light; so simple that children may see and understand, yet gray-haired sires profess to be baffled by it; so plain that he who runs may read if he will. Let us turn to the final religion which is valuable to mankind; that which makes him forget himself in the interest of his fellow-man, and thereby serve God in blessing his brother man.

Loud and long, upon the battlements of time this religion has been taught by angel, prophet, and seer; deep and strong, it has been written in the heart-beats of nations, in the streams of human blood that have been poured out as an offering upon the shrine of Mammon; deeper still in the great sorrows of the world, in the voice of death that finds no panacea in creed and dogma, in the voice of that deeper death of despair and sin that cannot be saved by creed, can only be rescued by love.

In and through your lives beloved friends by such varied streams of angel thought and inspiration as are poured upon the world today this religion demands your attention. It does not come in the form of creed; it will not build up any external altar; it will not say you shall worship here and not there; but it says: whenever and wherever the spirit of praise is upon you worship there; it says, that whenever and wherever the voice of God appeals to your spirit recognize it:

whenever and wherever humanity, with many pleading tongues and many agonies, pleads to you saying: recognize that humanity; assuage that grief; comfort that mourner; uplift that downtrodden one; strengthen that weak one; be eyes to the blind; be ears to the deaf; and give understanding, if you can, to those who have it not; and in the light of this truth, wide spread and all pervading as it is, shall not all the nations of the earth turn away from their foolish adhesion to many, unto one shrine? There can be but one Infinite; there can be but one law of life and that is the law of perfect love.

*THE PROGRESS OF TRUE RELIGION IN THE WORLD.*

[IMPROPTU POEM; THE SUBJECT BEING CHOSEN BY THE AUDIENCE.]

There is no religion but what is true  
That is misnamed which is false; besides  
The sunshine is the sunshine, though the view  
May be hidden by the clouds that o'er earth abide;  
Veiled and hidden from your sight,  
Yet still it is the sun's blessed light.

There can be no false religion here,  
Any more than *false truth* on earth:  
The shadow-lines of your mortal sphere  
Eclipse the truth from the hour of birth;  
But whatever light leads man it is true;  
Though shaded from his mortal view.

Religion's very self abides  
Only within the purest heart,  
Behind the veil of clouds she hides;  
And her blessed rays often impart  
Their consolation amid the gloom;  
Though they seem like shadows of the tomb.

It is religion's light that attends,  
Even in the darkness of the earth;  
'Tis her light that with your sorrow blends  
Uplifting you from care and dearth;  
It is her light that leads you on  
To where the radience is more clear,  
Though her splendor shines not fully upon  
Your pathway, still her light is near.

True Religion is within the soul  
What the clear sunshine is in the upper air;  
It blends with your lives, it holds control;  
'Tis the one blessed image, bright and fair,  
That wins you from earthly selfishness,  
And at last from pain, sorrow, and distress.

Religion is the crowning grace of man:—  
But creed and dogma are deformities:—  
Religion blends humanity with God's blest plan;  
But in the garb which man through his  
Darkness has ensphered her, she is made  
The shadow of the grave in which hopes are laid.

It is after the winter time of earth  
Man sees the blossoms appear to the light;  
So from the shadow the glorious birth  
At last revives, man climbs the weary height  
By tortuous paths, with bleeding feet of pain  
That he religion's truest light may gain.

Yes; when the domes shall crumble into dust,  
When spires and temples shall forgotten be,  
When creed and dogma into mold and rust  
Shall sink, then will humanity,  
Beneath the light of the blest dome above  
Read the one true unwritten creed of love

*BENEDICTION.*

May that presence whose voice is the voice of silence in every heart, and  
that light which expresses the living presence of God by yours forever. Amen.

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